They usually win when playing on their own field. 526
The Terena players follow the same rules of play as the Brazilians. They do not play rough and seldom try to retaliate if an opponent injures them in play. They play because they enjoy the game and are even willing to pay their own way to the neighboring towns of Miranda and Taunay to play against Brazilian teams.

Games are played on Saturdays, Sundays, and saints' days against the Taunay team. The Terena are an enthusiastic audience and cheer their team and also any good player whether in their own team or in the opposing team. The games are played alternately in Bananal and in Taunay. Games with Miranda, Aquidauana, Cachoeirinha, and Bodoquena are played on special holidays only, as on September 7 (Independence Day), November 15 (Proclamation of the Republic), and on New Year's Day. [527]

HORSE RACING

Another form of entertainment in which the Terena indulge is horse racing. There are no fixed dates for racing, the matter being left to pairs of horse owners who wish to challenge each other. Horse races are always run in pairs. A man may challenge another and bet a certain amount on his horse. This wager is made before witnesses and if the challenger backs out of his bet he can be made to pay. On a race day, therefore, there may be a number of pairs of races. 541 525

The race course, about 100 m. long, is on the outskirts of the village and consists of two parallel paths. A pair of riders go to the starting point and start by common agreement, usually after a number of false starts. Sometimes handicaps are given, as most Indians know the speeds of each other's horses. The public gathers at the finishing point, and bets on the outcome of the races are made by pairs of individuals. There are no special rules or control over betting, which ranges from 25 cents to 5 dollars. Even if only one race is arranged the day before, it usually happens that young men coming on horseback to watch the races will challenge each other on the field so that five or six races may actually be run.

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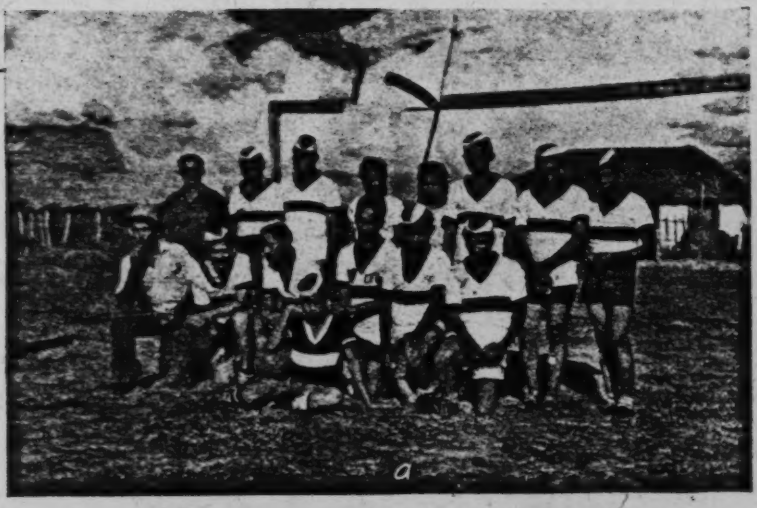

541

PLATE 11.—Terena sports. a, Football game. b, A crowd gathered for a home run.

[p. 83]

[End Plate 11]

/115 cont./

178 revived by the Serviço de Proteção aos Índios, because its
535 officials believed that they were thus "respecting" the indi-
[648] genous culture along the lines recommended by the rules of the organization. It cannot be said that these festivities were carried out, in the past, on specific days. At least, at the end of the 19th century--to judge by the observations of Bach (184) when he refers in particular to the "little-horse

184. 1916:92.

race"--they already were not subject to a fixed calendar.
178 The effort of the Indian posts (now less usual) combined with
535 the stimulus of visitors and "tourists" (yearning to see some-
541 thing exotic, in a region so "poor" in aboriginal oddities) made the "bate-pau" and the "little-horse race" the big attraction offered by the Terêna. Since these "games" involve a series of expenses (fabric, colored tissue paper, bells, rum, etc.)--and the Indians are seldom in a position to meet them--there arose the need for a "producer": a person who would give some money to meet the expenses. Thus a role was institutionalized which is filled now by the superintendent, now by the visitor or "tourist," in short by any individual who wishes to see the "games" and finance them. Very well.
184 These games did not survive in any of the aldeas of the second
178 (b) group, owing, according to their members, to their having
535 "forgotten the scenes and the steps!" But it seems that more
829 than this, it is due to the lack of enthusiasm with which these
561 communities consider the possibility of performing these "games," chiefly owing to the facetious responses of the new generation, who "are ashamed to play." Although the elders (generally the leaders or "caciques of the games") of the traditionalist aldeas--in group (a)--usually protest against this attitude of the young people, it is so powerful that it prevents, or at least makes very difficult, the performance of the "bate-pau dance" or the "little-horse race." An interesting

/408 cont./

796 whereupon the musicians go into their little houses and start
[533] noisy music. Then there are dancing and drinking the whole night through, and not until the first gray of dawn do the festival
796 participants disperse. During the forenoon of the second day all
541 the young men gather at the plaza, split up into two opposing parties, and attack each other until one party is beaten. This fight takes place without weapons, but the fists are used vigorously, and most have bloody heads after the battle. I was shown a young Indian who had lost an eye this way. After the fight everybody
796 gathers in the hut of the chief. One of the musicians, /409/ who
[228] is lavishly adorned, carries stag antlers in his right hand and limps to a hut pointed out to him, knocks there with the antlers on the door post, and limps back. Then the owner of the hut comes out and asks what is wanted, whereupon everybody shouts: A head of cattle (cow or bull)! (The whole tribe buys this head of cattle
[262] before the festival.) Then the man goes back and fetches the head of cattle, which is immediately slaughtered and eaten. As soon as the meat is consumed and the caña drunk up, everyone goes home, and with this the festival is over.

796 The second great festival of the Terenos is called mainu and
541 sometimes lasts 14 days. Early in the morning on the first day,
562 all the men have a rendezvous at a place kept secret from the
[302] women, paint themselves until they are unrecognizable, and
[411] then rush shouting into the village, shooting their guns and bows, and act as though they were enemies and were about to attack the village. The women in the meantime have armed themselves with clubs, fruits, etc., and a mock battle then develops. The women throw gourds, clubs, etc. at the heads of their men and
796 finally drive them out of the village. In the afternoon the men
535 gather at the village plaza and place themselves in two rows.
[237] Then an oddly bedecked dancer appears. He wears a coat of
[302] leaves, his head is decorated with horns and feathers, his body painted with black and red paint. Under his right arm he carries a lance, in his left hand a club; he acts as though he were very tired, makes all sorts of grimaces in connection with this, limps

/91 cont./

796 of the seven stars; this fiesta lasts seven days. In all the aldeas, in front of each rancho, they build a straw roof with two slopes two meters square and one meter 80 centimeters in height, supported upon six bamboos. Under this roof they fix a forked bamboo stick from which they hang a tuft of feathers and a gourd. They go in large groups from rancho to rancho, and half an hour at a time, singing and making noise with the gourd. On the fourth day, at dawn, they make a great racket with horns, shout, and set off powder; it is an awesome noise, so awesome that even the animals are frightened, accompanying the music with their cries and moans. The fifth day a masked man appears, with a little bag in his hand, acting clownishly and asking for contributions from all for the great banquet which they will all celebrate.

[534] Accompanied by music and by drums and flutes they celebrate the banquet and dances, which end on the seventh day with great libations.

• 541 Thadique. This is a very crude hand game, which consists of /92/ fisticuffs between men and between women, formed into two large teams which the caciques select, who also later break them up, since after a brief fight they all file off in good harmony.

526 Horse racing. From a piece of hide they make a horse, which they decorate with feathers and little rags, then mounting this horse as on a hobbyhorse. At about 35 meters from the point of departure they place a hoop and in the middle of this they hang a small dead bird, and they have to strike the bird with a small stiff, very sharp-pointed stick. They start off together, running at full tilt, the loser having to pay one bottle of caña, and the winner receiving two bottles of caña. This fiesta generally lasts two to three days and has no set time, being celebrated in each aldea at a different time.

535 Dances. I attended four different dances and all of them
[114] were very harmonious; all of them were accompanied by an
[534] orchestra of drums and flutes.